THE EVANGELICAL LUTHERAN INTELLIGENCER.

Hier stehe ich, ich kann nicht anders;
Gott helfe mir! Amen!—LUTHER.

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To our Patrons.

The first volume of the Intelligencer, being now completed, and new arrangements having been effected, for the further prosecution of the work, the subscriber, on whom devolves the duty of conducting it, during the current year, craves the attention of its patrons, to a few prefatory remarks.

The numerous periodical publications, which within the last ten years had been commenced under the auspices of different denominations, for the dissemination of religious intelligence, were regarded with an eye of peculiar complacency and satisfaction, by the Evangelical Lutheran Synod of Maryland and Virginia. They were hailed as the harbingers of brighter days to the cause of Zion—as the heralds of light and life to the ignorant and unreflecting, and, as most valuable auxiliaries to the Gospel ministry in the dissemination of religious truths and pious sentiments. But, while we rejoiced in contemplating the increasing circulation of these publications, it was a matter of anxious regret, among the members of the Synod, that the Lutheran community, constituting so large a portion of the Christian church in the United States, could not claim any one of them as peculiarly their own, though every other denomination of Christians, supported at least one, and some of them even three and four of these publications.

Reflections, so humiliating could not be indulged any longer, without an effort on the part of the Synod, to remove the reproach, that rested on the minds of many of its members, under such a state of things. The extent of our community, and its means, were known to be competent to sustain one or more such publications; and, the conviction, that the hearts of many individuals, would beat in unison with those of the members of the Synod, was produced, by a confi-

dence in their piety, liberality, and disposition cordially to join in the promotion of every object, designed for the advancement of the cause of Christ, and the Evangelical church. Accordingly a resolution was adopted by the Synod, that a periodical work should be published, as soon as a sufficient number of subscribers could be obtained, and, a committee was appointed at the same time to superintend it. Although the subscriptions, fell far short of the number anticipated, the Rev C. P Krauth, and the subscriber, fondly hoping that the same spirit by which others were actuated, would operate upon the members of our church, and prompt them, generously and liberally to support, this only vehicle of their own, to propagate religious intelligence, and thus to contribute towards raising a fund, for the Theological Seminary, then about to be established, resolved to commence the work. True, the list of subscribers has been somewhat augmented, and would probably be sufficient, to defray the expense of paper and printing, but a number of them, have been remiss in making payment, by which the subscriber was compelled to advance from his own funds, to carry on the work. He very cheerfully, corrected the proof-sheets, contributed a share of matter, made selections from other journals, kept all accounts, and attended to all correspondence relative to the Intelligencer, (during the last year) without any other remuneration than the hope of being useful. But, he does not think, that, in addition to all this, its friends should require from him, the application of his own funds, to support the Intelligencer. The remissness in rendering payment agreeably to the terms, is nevertheless regarded with a spirit of indulgence. To the want of private opportunity, and a wish not to subject us, to so heavy an expense, as the postage would be in the aggregate, we attribute the inattention to our terms, and our frequent appeals, to the punctuality of our friends. For, never let it be said, that a cold, careless indifference to the cause of the Redeemer and the church, prevails among the patrons of the Intelligencer.

On taking a retrospect of the course, pursued thus far, and on a review of the various articles which constitute the contents of the Intelligencer, we do not perceive that the principles laid down in the prospectus and introductory address, have been deviated from. Essays, both original and selected, on the leading doctrines of Christianity, with practical remarks on the holiness and happiness of a Christian life, have not been wanting; nor has the biographic pen been unemployed. By it, the leading features of some of the most eminent men of God, were sketched out, whilst their virtues were exhibited in bold relief, for our imitation and admiration. The views

of our church, on certain doctrinal points have been also attended to. A series of numbers, yet in continuation, on a question of vital importance to us, as a church, by a learned and worthy member of the Lutheran family, cannot but be highly interesting. We disavow and deprecate every thing like unwarrantable sectarianism, yet we do hold it a duty incumbent upon a member of a particular church, to inform himself of the doctrines peculiar to that church.

From these remarks, it will be seen, [redacted] the subscriber, will pursue the same course, as when associated with the Revd. C. P. Krauth. This gentleman, whose pen has furnished valuable original matter during the past year, will still continue to enrich the pages of the Intelligencer, with some of his lucubrations. The many difficulties, which unavoidably exist, when several are appointed as Editors, who reside at a distance from each other, and the expense of the necessary travelling, in attending to their duties, together with the postage for manuscripts, which all the Editors concerned, should review, induced the Synod to appoint only one Editor. And, he will rejoice, if the proceeds of the establishment will pay the printer and papermaker, without the necesity of advancing from his own pocket, or finally to apply, in case of a deficiency of funds, to the nearly exhausted treasury of the Synod.

Several gentlemen of approved piety and talents, have promised to contribute matter, and the Editor will continue to furnish his share, according as his professional avocations and editorial duties will permit. In selecting from other journals, he will be influenced, by the same principles and views, as heretofore. The Intelligencer is, of course, devoted to the interest of the cause of Christ, and that part of his church particularly, which is denominated the Evangelical Lutheran. Hence its tenets will be defended, whenever the Editor may deem it to be his duty to do so. And, he solemnly avers, that if at any time, he dwells on any particular point of doctrine, it will be for the edification and instruction of those, who are professedly, members of that religious persuasion, to which he himself is attached, and, never to insinuate any censure against those who differ from him upon non-essentials, to wound their feelings. As regards the Romish church, whatever she teaches, coincident with the Spirit of the Gospel, we of course approve. But, because she teaches such truths, we shall not forbear to expose the errors, with which she blends them. We shall continue to publish such facts, as may tend to convince Protestants of the blessings of the Reformation, among whose authors, *Luther* is so conspicuous. Comments we make not, as facts are sufficient for any unbiased reader

If there be any, who should object to the publication of such facts, the Editor wishes it to be understood, that he declines all correspondence with them on the subject, and he hopes they will spare themselves the trouble of writing, and him the expense of postage. But essays of a practical nature, will always be acceptable. It is to be feared, that there are some, who do not truly and properly appreciate the prerogatives, procured for mankind, by the Reformation. It is true, that the Romish church held certain doctrines in every age, which are biblical, though scarcely recognized through the envelopments affixed to them by tradition and the inventions of men, yet Luther resolved to purify the church from this dross of extraneous matter. But, if he had had, only such coadjutors, as some of the so called Protestants of the present day, the darkness of the middle centuries might perhaps, still be impending over the Christian church. Should then any object, to the selection of facts, which necessarily involve the errors of Popery, we can only answer them in the words of Luther—"Hier stehe ich, ich kann nicht anders, so helfe mir Gott! Amen."

Fred'k, March 1, 1827. DAVID F. SCHAEFFER.

Peace of the Soul.

Peace I leave with you, my peace I give unto you, says our blessed Lord, in his Testament, which he executed legally, and sealed with his own blood. The legatee, is the Christian church, and hence its members are heirs, of the most valuable legacy, man can conceive. Judging from the unceasing operations, of the rich and poor, the literate and illiterate, to acquire something that may gratify and support them, we cannot but be amazed that few are in possession of the legacy, to which all are entitled, in virtue of the Testament of our Lord. It is conceded, that the peace, bequeathed by our Lord, is not a temporal but a spiritual peace, which, unites man, with his conscience and his God, for it is expressly stated by the Testator, that he bequeathes, not as the world giveth. But it will be readily admitted, that the absence of this spiritual peace, is the cause of confusion, disorder and broils in the domestic circle, in church and state. Such was the view of James, when he asks "Whence come wars and fightings among you? come they not hence, even of your lusts, that war in your members?"

The soul which possesses this peace, has a pure taste of the *blessing* of God, and is capable of converting what appeareth an evil,

into that which is in reality good, whilst the proud and the slaves of sin, cannot taste the graciousness of God, and do consequently convert what is good, into a serious evil. This may be a paradox with such, as cannot discern the things of the spirit! But, if the lungs are inflamed, will not nourishing and rich food, increase the inflammation? Thus, that which is external, becomes good or evil, according as the soul is pure or impure. Much has been written upon this subject, and yet it does not appear to have been fully investigated, nor its application so advised or directed, that the spirit of man, feels that he is lord over all things. Paul in his epistle to Titus, is remarkably clear upon this point. "Unto the pure (says this eminent servant of God) all things are pure: but unto them that are defiled and unbelieving, is nothing pure, but even their mind and conscience is defiled."

That the soul may attain its rights and possess that peace, which surpasseth all understanding, its dedication to God, is indispensable. Then a ray of God's liberty and power is thrown into it, and the soul is re-united with God. The exercise of liberty and power, is then subject to him, from whom these gifts are obtained; and, very evidently, such persons, having their conversation in heaven, enjoy peace on earth, though they are compelled to travel over a road most rugged, and filled with malicious foes. It is this peace with God, that guards their hearts and minds through Christ Jesus, against the fear of suffering, and of death.

The Atheist.

The belief that there is a God, is implanted in the breasts of all. Whatever may have been the period of time, whatever the state of society, we still perceive that the existence of a superior being is universally acknowledged. The idea that we hold but an inferior rank, with regard to other beings, "grows with our growth, and strengthens with our strength." And yet, though every work of nature loudly cries—There is a God—tho' a voice within, every moment exclaims—There is a God—tho' the Deity himself has said—I am—still some have dared to deny his existence. Poor mortals! they merit our pity, they have already our contempt. We cannot but believe, that tho' they openly profess such doctrines, in their hearts they

abhor them. Let Spinoza and the whole train of weak and deluded men, boast that they belong to the class of Atheists, we still cannot think that they declare their real sentiments. If however there has ever existed a man, who boldly denied the existence of a God, who ascribed the formation of the universe to a mere fortuitous collection of atoms, and who yet in other respects thought rationally, are we only to turn from him in contempt, or rather call upon the Omnipotent to blast him with his avenging lightning! Much rather would I see whole regions depopulated by the pestiferous sirocco of the East, much rather would I behold all nature fall into ruin, than permit the existence of such a man. Pitiable are those whom he infects with his doctrines. In all their actions they no longer feel animation; hope can no longer mellow the anguish arising from disappointment, despair forever haunts them.

When the Atheist sees the countenance of his spouse lighted up with affection, he can feel no joy at the sight; she has for him no soul, she is no more than the clod of earth, she was not created by infinite power & goodness, the next moment she may perish by another accidental change of nature. He can derive no pleasure when he sees the happy countenances of his children. Poor worms of the dust! They will be laid in the grave and no more be seen by him. He will possess the same cold habitation, and then all is over. He has no soul, for he has no God—he will not live in another and a better world, for he has no prospcet of "bliss beyond the grave." He is born but to die, exists but to leave no trace behind. Every thing disgusts and torments him, every recollection of things gone by, leaves a bitterness behind. Why should he bless the memory of his parents—they were no more than the mere grass in the field. Why should he admire the budding rose—he and it will perish together. Why should he admire the firmament, and look at the canopy above—it is no more than a vapour that passes away. Why should he derive pleasure from the sunbeams, and animation from their warmth—the sun shines not for him. Why should he regard the queen of night silently treading her path in the hea-

vens—she but shines accidentally and not for his delight. Why should he wonder at the powers of the mind—the mind is but the result of the material organization of the body. Why should he longer live, why be subjected to life's privations and disappointments? He may at once free himself—he has no crime for which to atone in another world. After this life all is a blank. He will terminate his anxiety, he will commit suicide—the Atheist has but an end to his existence.

But where is the author of this? Where is the man who can thus consign others to misery and perdition? Oh! breathe not his name, erase the idea of his existence from the mind, turn with shuddering from such a being, for his breath is pestilence, his presence worse than a hell. Hell would vomit forth such a monster, hell itself could not contain such a being. Demons would fail in emulating his atrocity. Sooner would I be an outcast from society, or herd with savages and pray to their Great Spirit, sooner would I receive as truth all the wild fancies of the Hindoo, and in my enthusiasm be crushed under the wheels which carry their idol, sooner would I live with the infidel Turk and obey the commands of his prophet, than dare to say—There is no God. All these still follow the light of nature and feel that there must be a superior being, but the Atheist can feel no longer, he has no heart.

But the curse of the God whom he denied, falls heavily upon him. He would reflect upon his conduct, but the pangs of his tortured mind permit no reflection. Oh! hear his blasphemies, listen as he curses his parents, mark how his blood boils, how he seems enveloped in the flames which his tortured mind has lighted up. Has he no repose? Will his offended God give him no time to repent? Repent! That is a word which never met the ear of the Atheist,—what cares the cold-hearted Atheist for repentance!

The time for it has now passed. God is pouring out upon him the vessels of his wrath. He groans—he shrieks, but his lamentations reach not the throne of God. Oh! why am I thus afflicted—he exclaims—what terrors death has now. Why

are those stings in my breast—is this a foretaste of future sufferings—is there a place for the damned—then there is a place for the blessed—then there is a God. A God? Have I not denied his existence, why should I now believe it? Yet pause! There must be some power that causes this agony. It must be the tortures of the damned that I feel. Yes, perdition seizes me. Oh mercy, mercy, mercy, for me miserable wretch. Oh relieve my agony, rend not my heart, torture not my soul—O God pity me. I FEEL, I FEEL THERE IS A GOD. C—s.

Extracts from letters, lately received from the Rev. B. Kurtz, now in Europe, as Agent of the Evangelical Lutheran General Synod of the United States.

"KIEL, August 7th, 1826.

"I should have proceeded in my journey towards Copenhagen before now, but Professor *Twesten* of this place, has concluded to write a book on the subject of my mission to this country, for the purpose of explaining and promoting the cause in which I am engaged, and I have been compelled to tarry longer than I intended, in order to furnish him with materials. I have reason to believe that respectable contributions will be made in Kiel for the benefit of our Seminary, but I can do nothing until I have seen the King and obtained his royal permission to solicit contributions, after which the work will be carried on here in my absence by my friends. Kiel is a neat little city, containing about 10,000 inhabitants, beautifully situated on the Baltic sea, and carrying on considerable trade with England and other countries. Its principal exports are wheat, barley, &c. There is a university here, founded in the year 1665, by Duke Christian Albrecht, has twenty-four professors with some adjuncts and other teachers, and usually from 200 to 250 students. The library belonging to the university embraces 60,000 volumes. Kiel also has an extensive botanical garden, a large collection of natural curiosities, and an anatomical chirurgical museum. One of its ornaments is also a large palace, at present unoccupied, to which is attached a splendid and most interesting garden, which forms a delightful promenade and a charming retreat to the citizens. But I have not yet told you whether I am pleased in Germany. I assure you it is not a pleasant thing to be so far from home in a strange land and among a strange people, and occasionally, especially when

alone and in a reflective mood, I have seasons of such depression and melancholy that I can only find relief in prayer. O what an unspeakable blessing is the religion of Christ, it can comfort and support us amidst all circumstances, and what a privilege it is to draw near to a throne of grace in his name and in reliance on his merits, and to know that in him God is a prayer-hearing God! But if I have my gloomy seasons, I am also favored with many delightful enjoyments. The reception I have met with in Germany has been thus far, polite, friendly and highly gratifying to my feelings, and in most instances I have been treated in a truly affectionate manner. There are, in this country who have departed from the faith once delivered to the saints, but there are also many noble, pious and distinguished divines and professors in the universities, who stand forth in all the majesty of their strength in defence of the truths of the gospel. Among these, the pastor of the Lutheran church in this city, viz. the well known *Claus Harms* whom I see and converse with every day, deserves a conspicuous place. I have heard him preach twice, and I must say he is one of the most remarkable men, I have yet met with in my journey. Perfectly orthodox—deeply spiritual—of ardent feelings, extraordinary zeal, and distinguished talents, he preaches as if he were full of the Holy Ghost, paying no regard to the great or the rich, telling every class of people their follies and vices, and sending home to the hearts of his hearers the doctrines of Christ in a manner that is altogether peculiar to himself. Dr. *Gibel*,* a Reformed minister in Lubeck is also a distinguished man. He is particularly remarkable for the firmness and sonorousness of his voice, and the judgment, the facility and energy with which he modulates it. Sometimes he speaks as in the voice of thunder, and conscious of his own strength, he waxes more and more powerful, until the very church seems to tremble under his mighty voice, and then again he gradually softens down into a strain of tenderness and affection, which reaches the inmost feelings of the heart, and makes the most delicate cords of sensibility vibrate. Claus Harms has a singing tone which in any other person would be disagreeable, but in him it is musical, pleasant to the ear and agreeable to the feelings. His eyes flash like lightning, his countenance changes from time to time, and is very significant, his gestures have an appearance of carelessness and thoughtlessness, and yet they give a tremendous energy to his words, add to this, the fire with which he delivers or rather sings his sermons, the awfulness of the doctrines which he inculcates, the peculiar energy of

* This gentleman has a library containing 20,000 volumes.

his phraseology, the utter regardlessness of consequences with which he hurls forth the truths of the gospel, and casts the sins of his people into their very teeth, as it were—the apparent contradiction of the positions which he often assumes, the frequent paradoxes in which he indulges, and afterwards reconciles and exhibits in such beautiful harmony, and then makes the whole bear with irresistible force upon the minds and feelings of his auditors. Both the above men are genuine christians, accomplished scholars, distinguished authors, and popular preachers.

Rev. John A. Steinmetz.

The Rev. John Adam Steinmetz, an able divine of the Lutheran church, Consistorial-rath, and general-superintendent in Magdeburg, departed from this world of trial and probation, on the 10th of July, A. D. 1762, in the seventy-third year of his age. He was author of many useful and important works, all of which indicated, that he was both learned and pious. As a pulpit orator, he was particularly great. Wherever he preached, he enlisted the attention of all ranks in society. Whilst stationed at Teschen, a town in Upper Siberia, many persons, residing in the neighbouring duchies, Oppelen, Ratibor, Troppau, &c. were his regular and constant hearers, and formed for him a congregation of 40,000 souls. So much was this man of God, interested for souls, and so conscious of the depravity of the human heart, which so naturally resists the truth, that he never ascended his pulpit, without weeping. He however gradually succeeded, in making an impression upon his hearers, and very frequently, 1000 to 2000, made application for admission to the table of the Lord Jesus.

Satan was however actively engaged, in arresting the work of the Lord, and for a time, seemed to succeed. The Jesuits, saw and heard, that many Papists, were converted to the religion of the Bible, and were desirous to rid themselves of so influential and formidable an opponent: And, infidels, who assumed the name of Protestants, could not be content, whilst a man resided among them, who insisted upon faith in Christ, and fearlessly preached, "that he who believeth and is baptized, shall be saved, but he that believeth not shall be damned." The result was, that Satan succeeded in producing a coalition of the Jesuits and Infidels, who, without much difficulty, obtained from the Emperor, Charles VI. the decree, "that Mr. Steinmetz be forthwith removed from the terri-

tory of the Emperor, and that a dragoon be selected for his guard and conductor." The most respectable individuals, in vain testified before the Emperor, of the good conduct and pure doctrine of Mr. Steinmetz. In a few days Mr. Steinmetz found himself, like Paul, a prisoner. The dragoon was loyal, and would not suffer his prisoner to go out of his sight. Mr. Steinmetz found him to be an obstinate Papist, but determined to preach the truth, whilst they were travelling. No effects were visible upon the dragoon. But, the evening before they reached the confines of Charles, was the period, when the power of the Gospel was to be made manifest. They took lodging, with a pious family, and as may be expected, Mr. Steinmetz engaged in religious exercises. During his last prayer, the dragoon was convicted. From that moment, he resolved to leave the service, in which he was engaged—obtained his release—retired to a small village, and became a zealous and active disciple of the Lord Jesus, in the Evangelical Lutheran church.

He now can smile at Satan's rage,
And face a frowning world.
He has safely reached his home,
His God, his heav'n, his all.

Character of M. Luther, by the Abbe Millot.

"Martin Luther, a learned theologian, and a man of a fiery temper, who was already tinctured with bold opinions, eagerly seized the opportunity of signalizing himself, and in Saxony, ran down the doctrines of the Dominicans, respecting indulgences, the ill effects of which, he demonstrated; declaimed against the vices, frauds and extortions of the pontifical court; made himself be listened to; and was supported, because the people were weary of paying money to support the luxury of Rome.

The Abbe says, "that by proper management, Luther might have been gained over. But, far from soothing this dangerous adversary he was treated with contempt, he was irritated, his audacity was inflamed by resentment and despair, and being drawn on, from one object to another, after declaiming against abuses, he attacked the doctrines. According to him, indulgences were follies, purgatory a fable, the pontifical power an usurpation; the monastic vows, the greatest part of the ceremonies and sacraments, so many monstrous superstitions; inculcated the most rigid morality, which always added the greatest weight to his doctrines, and held out the scriptures as the sole rule of faith."

The Abbe Millot we would remark, was an able historian, and, though in full communion with the Romish church, instead of traducing Luther, as is the general custom of Papists, pronounces the above eulogy upon him, whilst he censures those, with whom the Reformer contended.

Communicated for the Intelligencer.

Extracts from the Annual Report of the Mathenian Association.

This association, was organized seven years since, and is composed of the young members of the Lutheran church in Frederick. We have no doubt, their annual report, written by one of them, will be read with much interest, by the friends of Zion, and its publication, we trust, will have a tendency, to excite such of our brethren, who have hitherto been idle, to arise and engage in the work of the Lord. There are still many districts, where no Sunday schools exist, and we know of such churches, which have many young people, who would lend their services, if the members advanced in age, would evince a greater zeal for the cause of Christ. Not only are children benefitted by Sunday schools, but those persons who act as teachers generally become pious. Every church should support a Sunday school; and as numbers in the country can only be supplied with a Minister of the Gospel, once in a month, we would recommend to such, especially, the establishment of Sunday schools. We are bold in asserting that one year would prove their efficacy upon its members.—*Editor.*

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"In casting a look into the vista of retrospection, our hearts should glow with gratitude, to him who swayeth the sceptre of the universe, and in his hands holdeth the destiny of nations and individuals; he has sustained us through the fluctuating scenes of another year, and every moment has evidenced some rich manifestation of his power and goodness; under his divine guidance and protection have we surveyed the year which has passed into oblivion, and step'd upon another as evanescent as the last.—— But ah! who can keep pace with time, in his rapid and untiring flight? Every thing around us, bears the evident impress of dissolution and decay, and the constitution and frame of our nature,

speak the intelligible language, Thou art not for time—to eternity let thy attention be directed, and all the energies of thy soul, employed in securing an eternal state.—This is the end for which God has placed us in a state of being, and furnished us with all the means, of sowing in time, the seed for an abundant harvest in eternity, and a glorious fruition, at his right hand.

Among the many means, which God has employed, to restore man to his forfeited inheritance, next to the mission of his son, are the many favoured institutions, through whose co-operative influence, he has been pleased to extend the benefits of his meditation; of these, Sabbath schools, are certainly not the least important; aiming to destroy the root and source of evil, they, under the blessing of God, cause the branches of vice and immorality to wither and fall; to the truth of this assertion might be adduced the experience of hundreds and thousands, who through the instrumentality of Sabbath schools, have been raised from the lowest state of degradation, to fill some of the most important ranks of civil society, and who now entertain the most realizing views of redemption and salvation, through the atonement of the Lord Jesus. Nor need we go far to look for the utility of the system, even in the sphere of our own operations, its happy tendency is obviously manifested, and your committee are happy in being able to present a brief statement of their labours during the year.

This society has continued its operations, under the auspices of divine protection, through the space of another year, and though our labours in themselves are weak and ineffectual, yet He, who has sanctioned the work can render them powerful, even to the accomplishment of that for which they were designed. The number of scholars whose names are now upon the records of the school is about 200, with an average attendance of 125, who upon every Sabbath have an opportunity, not only of coming up to the school, but of learning such wholesome truths as are calculated to expand their youthful intellects, and to give them just conceptions of their God and Redeemer. The plan of instruction which was adopted in the former year, (i. e.) of selecting certain portions of scripture, as the lessons for all the reading classes, upon which practical remarks are made by the superintendant, and by the teachers in the different sections, has had the happiest effect—it has not only opened a source of additional improvement to the scholar; but the teacher, instead of hearing the scholars repeat whole chapters, without having an opportunity of explaining any part, is now compelled to bring into

requisition, the powers of his mind, in order to become conversant with the passage to be explained, thus combining the improvement of both scholar and teacher. In addition to this, another capacious channel has been opened for gratification and improvement. Sometime during the past year, the teachers and superintendants of the different schools in this place, formed themselves into a library association, and obtained by donation and purchase, a large collection of valuable books, suited to the different capacities of scholars and teachers, thus affording a source of delightful communication to the mind, and an opportunity of cultivating a taste for the most laudable and innocent employment, of leisure moments.

The number of teachers now attached to this school, is fifty-one, twenty of whom are males and thirty-one females, who are prompt to aid whenever called upon, which evinces an interest, in the cause they have espoused. Those teachers who were employed during the past year, have been unremitting in their exertions; we cannot say, they have done more than their duty, but their assiduous attention, and the solicitude which they manifest for the tender charge confided to their trust, speaks a language in their praise. And as they are not prompted by pecuniary reward, nor by emoluments of worldly honour, it argues the purity of their motives, and may that God in whose cause they are engaged, grant them an ample reward in a future state of existence.

"Thus have we given in detail, the most conspicuous transactions which have marked our course, during the year which we have passed, in our march to futurity, and although the benefits of our labours, will only be fully unfolded in eternity, yet can we view with feelings of christian benevolence, their happy influence upon the moral world, and with the eye of faith look forward to those mansions of blessedness, and then recognize the fruits of our labours. Such considerations should be an impetus to our exertions, and since God has thus far smiled upon our efforts, let us with redoubled zeal, go on, and never grow weary in the good work.

GEORGE ENGELBRECHT, President.

Attested—AUGUSTUS F. EBERT, Secretary.

"Already do we hear," say the committee of the St. Lawrence county Bible Society, in their last annual report, "that in one family with whom a Bible was deposited, and where previous to the last year this blessed book was not to be found, the reading of its pages has been blessed by God, and every member of the family has found pardon and peace through a crucified Redeemer."

Evangelical Lutheran Theological Seminary.

The friends of our Seminary, we know, will read the following extract from a letter of a valuable friend, to the Editor, with much interest. We insert it, in order to confirm the hopes of the friends of the Seminary, and to excite others, to go and do so likewise. The writer of the letter is not a member of our church, but a pious, active and prominent member of another denomination, influenced by a love for the truth.

"I have viewed (says he) with great pleasure, the efforts that are made by the Lutheran clergy in the United States, to introduce and promulgate the doctrine of the great Reformer Dr. Martin Luther. I am particularly delighted at your efforts to establish a Theological Seminary, and I hope in God, it will be the means of raising and sending forth men who will be zealous to promote the cause of Christ and that of Lutheranism. As a small evidence of my good wishes toward that institution, I have enclosed a twenty dollar note, which you will appropriate to its benefit."

Successful preaching of the Gospel in Tennessee.

From letters which were lately received, it appears that the ministrations of the Rev. William Jenkins, a member of the Evangelical Lutheran Synod of North Carolina, have of late been particularly blessed. This young divine, zealous in the cause of Christ, commenced his labours (agreeably to the direction of the Synod,) in West Tennessee. Nothing material occurred, to encourage him, until some months since, when the power of the word, was experienced by several, who had long sat in darkness, and were perfectly unconcerned, as regards spiritual things. This was the commencement of the important operations, which the Spirit is now carrying on through the preached Gospel, in a part of Tennessee, where our people have long been without a pastor. Upon every occasion more or less are convicted, and call upon the zealous Ambassador of Christ, Oh pray for us! Oh! what shall we do to be saved! Among those seriously impressed, (and according to the last accounts, there were more than one hundred) there are some far advanced in age, as well as a considerable number, who are in the prime of life. May we not hope, that the number of such, who are determined to work out their salvation, will continue to

increase? And, ought not such gratifying accounts, excite our members, who are blessed with temporal things abundantly, and supplied with frequent and stated preaching, to contribute freely, to the support of the missionary funds of our church?

Sketch of the Rise and Progress of Lutheranism in the United States.

(*Continued from page* 283, *vol.* 1.)

The members of the Evangelical Lutheran church, which were reclaimed, increased rapidly in numbers, through the instrumentality of the few ministers, who had but lately commenced their operations in this country. This circumstance, together with the many and incessant calls for their services, from different new districts, induced them earnestly to pray, and, in the most anxious manner, to address Professor Franke upon the subject. This devoted servant of Christ, had no sooner received a history of the state of our church, and the distressing want of pious ministers, than he made the facts known among the pious in Europe. E. Schulze (the father of the present Governor of Pennsylvania.) and J. D. Heintzelman, both of whom had received the best education Prussia could afford, and who studied divinity at Halle, being sincerely devoted to the cause of Christ, at once offered their services. Professor Franke, being convinced of their sincerity, and that they were ready to make any sacrifice, to extend the Redeemer's kingdom, without hesitation, appointed them missionaries for this country. Of their voyage, and subsequent usefulness, we shall in due season, give our readers a faithful history. For the present, we must continue with the journal of Mr. Handschuch.

On the 7th of September, 1748, says Mr. Handschuch, I called upon a Mennonist, who held in his service a German, whose mother a pious member of our church, requested me to instruct her son, in the principles of religion, and was extremely desirous, that I might endeavour to obtain his employer's permission, to confirm him after I should approve of his biblical knowledge and advancement in piety. The Mennonist received me kindly, and after a long conversation with him, he appeared to approve of the doctrines of our church, and consented, that the German should attend a course of lectures twice a week. At Charleston, I preached on the 14th, to a large concourse of people. After service, a woman, the wife of a man who professes to belong to a sect, called the *Newborn*, in-

formed me, that she had been, long since, much concerned for the salvation of her children, who, according to the principles of their father, were neither baptized, nor instructed in matters that concern the soul. These people it appears, are under the impression, that we need not have any concern as regards religion, until God is pleased in a miraculous manner, to convert us to himself. The means of grace, are therefore entirely neglected. Upon this occasion, I expatiated upon the nature of baptism, and the use of the means of grace. The father of the children stood near me, whilst the mother anxiously prayed that I might baptize and instruct her three children, who are all of lawful age. After some time, the father addressed me thus, "My father pursued the same course with his children, that I have hitherto, with mine. But, I am now convinced of the error, and with the blessing of God, I will lead a different life, and act more consistently with the spirit of the gospel. You will see, that I from this moment, am a different man, from what I was, and will bring my children to church." Mr. Handschuch then gives a view of the transactions of the church council or vestry, (Kirchenrath) which are interesting. Among other subjects which engaged their attention, one merits our notice, as it will give some idea of the zeal of our old Lutherans, for the cause of Christ, and the welfare of the church. The paucity of our ministers was such, that in many districts, our people could be edified but once a month, by a sermon. That the evil might be remedied in some degree, the council resolved, that on every Sunday, the members should assemble, and that a member of the council, should, in the absence of a minister, read an approved sermon, and conduct the public exercises generally, as is usual, in our church, when a minister is present.

On the 8th of October, Mr. Handschuch attended a confirmation at Tulpehocken. Thirty-one persons had been instructed and prepared for confirmation, by Mr. Kurtz. On the next day, they, with one hundred and thirty others, were admitted to the table of the Lord. The exercises, which were conducted by Mr. Handschuch and Mr. Kurtz, occupied nearly the whole of the day. Many among those advanced in age, and a considerable number of youths, were much affected. Mr. Kurtz it appears, was so indefatigable and attentive among these people, to promote the cause of vital religion, that Mr. Handschuch expresses his approbation of the labours of this youthful servant, in the strongest terms.

On the 2nd of December, Mr. Handschuch confirmed thirty-four at Charleston, and a few days after, administered the Lord's supper to one hundred and forty-four persons. On the first Sunday after

Epiphany, Mr. Handschuch preached with an unusual evidence of God's presence. The sermon produced an effect upon several, but especially upon one man, who had never attended to religion. His wife was a Baptist, and hence their children were unbaptized. This man was at length impelled to visit Mr. Handschuch, and to inform him of his conviction, and in Mr. Handschuch he found one, who had himself experienced a change of heart. Accordingly, he received the requisite instruction, became a converted man, and had his children baptized in the church, in order to prove, that he was determined to obey the precepts of the gospel, in defiance of the derision and condemnation by which those, who know not the Lord Jesus Christ, endeavour, in every age, to quench the spirit.

We have been favoured by a friend, with the perusal of several letters from a highly respectable gentleman, now on a tour through France. We shall publish occasionally some interesting extracts.

Speaking of the cemetry of Pere Lochaise, he observes, in a letter dated Paris, Sept. 9, 1826—"All the great men of the age still figure there upon marble—all good, not one wicked among them—each adorned with every virtue, regretted by all mankind. Protestants of every denomination are permitted to bury here, and a corner is reserved for the Jews. In the midst of the grave-yard of the Catholics, upon the property once that of the greatest persecutors of Pro estantism, is found the plain tomb of a pastor of Geneva. Religious intolerance had much decreased of late, and the true tenets of a mild religion began to prevail and to be reduced to practice. It is now, however, among a certain class, verging to its former form, and Jesuits once proscribed are recalled to the terror of the people. The result is, I find, that religion is scoffed at, and churches are resorted to as to a spectacle. The king is probably a good, but an ill advised man."

Luther, speaking of preaching has the following remarks—"A preacher should be a logician and a rhetorician; that is, he must be able to teach and to admonish. When he preaches upon any article, he must first distinguish it; then, define, describe, and show what it is, thirdly, he must produce sentences from the Scripture to prove and streugthen it, fourthly, he must explain it by examples; fifthly, he must adorn it with similitudes, and lastly, he must admonish and rouse the indolent, correct the disobedient, and reprove the authors of false doctrine."

The Religion and Morality of the Bible.

If we survey with an extended glance, the religion and morality which the Bible presents; we discover that in its different parts, it is like unto a vast edifice, which never has and never will have its equal in this world. Under the Mosaic economy, it was established in all its essential parts, upon a firm and immoveable foundation; even then it furnished a safe retreat and hiding place, where rest and quiet was afforded to the weary pilgrim, and great consolation and a delightful prospect cheered and supported the feeble: but the edifice was still in an unfinished state. Many of its parts were yet too deeply shaded, and much of its design, was concealed from the eyes of many of its spectators. The scaffolding, many building materials and props for its more perfect edification, were yet standing close around it. Thus a view of the whole, in all its parts, was prevented, an uninterrupted prospect from it was impracticable, as was also a free access to it, from every part of the earth. At last however, when the fullness of time had arrived, Christ, the Lord and builder of this house made his appearance. The scaffolding was taken down, and the useless materials and supports were removed and the building was finished. Its obscure parts received light—the prospects from it became more extended—its hidden furniture was displayed; with the exception of a few features, which are shaded by the veil of futurity. Thus a view of the whole was afforded—the world beheld it and rejoiced, with the exception of such, as hate the Landlord, either because holiness is the ornament of this his habitation, or because in rearing this edifice, he was not pleased to consult their *wisdom*. This temple has been often assailed, but in vain; presumptuous hands frequently soiled it, but a fresh rain washed it away, and increased its beauty. Jealousy and envy, have often ventured to rear an imitation of it, by its side, but it was prostated, like the idol god, before the ark. Again and again man's wisdom has produced something new, but, like the paper castles of children, or the notions of philosophers, it has fallen to the ground. This edifice unfolds its doors to every section of the world—it is open to all, that will enter. It stands as a refuge for the weary—a safe retreat for the oppressed, and a hopeful rest and joy for all such as refuse, with infantile eyes, to behold the unsatisfying enjoyments of this sublunary world. Before the eye of the world, this structure stands with all its unbounded glory, and it will continue to stand "amidst the wreck of matter and the crush of worlds;" yea, even then it will rise above the ruins

of demolished systems, and stand a monument, to tell the future world, the wisdom and skill of him who made it. Come then, and behold and admire, the house not made with hands! It has the marks of antiquity; its superscription is *Christianity*, and its foundation the *Bible*.

KOEPPEN.

Extract from the Report of the Hibernian Society for establishing Schools and circulating the Holy Scriptures in Ireland.

"The 8th of last month being great lady-day in harvest, a patteren, as it is termed, was held at a place called S——, where multitudes assembled from all parts of the country. An acquaintance of mine passing by a house, within a mile from the wells where the patteren is held, heard a dialogue betweeen the woman of the house and her daughter, a girl about twelve years old, a pupil in the female school at S——. The mother was lamenting that she had no cloak, and was thus prevented from attending the patteren, and thereby to be deprived of the benefit of the holy wells on that day. The daughter lamented, in her turn, the ignorance of the mother, and an altercation ensued; the mother insisting on the virtue of the holy wells, and of the prayers said there on that day, and the daughter insisting that there was no virtue in either of them. The mother became much enraged with her daughter, imputed her *strange* and *wicked* notions to the books she read in school; and the daughter, in return, told the mother, that if she read and understood these books, she would never go to the wells during her life, from the conviction that nothing could save but Jesus Christ; and that her prayers would be as acceptable at least, in her cabin, as before all the wells and holy places in the world. I have not had any conversation with this child, but I have frequently observed the great change in her appearance since she was admitted into the school, and can testify that it is as significant as any that the Gospel ever produced in a Hottentot, or any of the most barbarous tribes."

"Another instance in the juvenile class, which I shall mention, relates to a child of only seven years old. The school mistress, from whom I received the account, appears to be a serious woman. The child was one of her pupils, and though so young, had committed to memory, and could repeat fluently, the whole of the epistle to the Romans. It was taken ill sometime before she left home, to come here, and was confined to its bed. She frequently visited it, and, in the last conversation, enquired if it was afraid to die. By no means,

said this child. She enquired into the cause of feeling no terror in the prospect of death. The reply was, 'Why should I fear? Sure Jesus Christ is able to raise me from the dead! is he not the resurrection and the life?"

"From the schools the word of God extends an enlightning and purifying influence to the cottages, and penetrates the strong holds of ignorance and superstition. The New Testament is the school-book for the children; their parents are pleased at hearing it read to them; it speaks for itself; their attention is engaged; they see that it is not that pernicious thing they were taught to believe it was; prejudice subsides, and admiration increases to an affectionate attachment, and sincere reverence for the word of God; which, but for the schools, they probably would never have heard of."

Russian Empire.

The Russian Empire contains at present:

1. Greek Christians—namely, Russians, Cossacks, Wallachians, and several other tribes,	34,000,000
2. Roman Catholics—Poles, Livonians, French and Germans	6,800,000
3. Lutherans	1,400,000
4. Reformed	28,000
5. Moravians	9,000
6. Mennonites	5,000
7. Armenians	48,000
9. Jews	500,000
9. Mahomedans	1,850,000
10. Lamaites	300,000
11. Brahmins	300
12. Fire-Worshippers, etc.	600,000
	45,540,300

The Popish Missionaries are very busy in France. They are particularly fond of getting up splendid processions for the purpose of planting crucifixes in places of resort. On a late occasion of this kind, at Brest, upwards of 12,000 men formed the "guard of the sacred symbol." Several regimental bands of music attended; all the authorities, civil, ecclesiastical, and military, were present; and an immense multitude followed, shouting, "Long live the cross, long live Jesus, long live his religion!" Alas! they venerate his cross, but care little for him who was crucified."—*London Baptist Mag.*

Awful Death.

On the last Prince Edward court day, a man was brought before the court on a complaint of violence done to his wife. The artless tale of the woman exhibited a scene of brutal oppression almost without a parallel. The result of the whole was the commitment of the offender to jail. This decision threw the miserable creature into a paroxysm of rage; and when he was sent to prison, he appeared like a tiger in an iron cage. His paroxysms came on like fits, and he would stand at the grate, and roar until exhausted nature compelled him to be quiet. On recovering strength again, he would break out into the most demonlike rage that one could conceive. Suddenly, however, he became perfectly quiet—and on the jailor's going in, to give him his dinner, he was found as dead as a stone! There is every reason to believe that he died with blasphemies on his lips. He was killed by passion!

Several persons took notice, that as he was forced into the prison door, he uttered with tremendous imprecations the wish that he might never come out alive.—*Comm.*

In the Monthly Magazine, at Itzehoe, the author says:—Shall the minds of men be subjected to a spiritual authority, then they must be made subject to the divine authority of Jesus Christ and his holy Apostles, and the guidance and direction of the Spirit of God, but not to the authority of the Popes, the Romish Church and their pretended divine inspiration; for they wish to have power to make way with those who detect their intrigues. The superstition spread by Popery many centuries ago, was a terrible and detestable power of darkness, whereby nations were plunged into poverty, and robbed of every cent. In modern times, a new light has been produced in the Catholic Church, at least in Germany. Several of her Bishops and pastors are convinced of the great necessity of disseminating the word of God among the parishioners. And they have already seen the fruits of their labours. Instances might be related, where readers of the New Testament have become anxious for the salvation of their souls, and have turned sincerely from their own works, and the worship of departed saints, to the Lord Jesus Christ, in whom they have found peace with God, and they do now walk worthy their high vocation. Among these is to be numbered as first and most eminent, the Rev. Iæander Van Ess, who has translated the Old and New Testament into the German language, and who distributed in one year, from 1821—'22, 462,439 Testaments and 8954 Bibles.

Extracts from an Address, delivered by the Rev. Joseph Wolff, formerly a Jew, but now a zealous Minister of Jesus of Nazareth.

"From Joppa I went to Jerusalem 'whither the tribes went up, the tribes of the Lord,' and in defiance of Popish missionaries, and the Pope himself, the Gospel of Christ was given and preached to the Jews and Romanists, to Armenians, Greeks, and Abyssinians. It was said the Roman Catholics and Jews would not listen to my instruction, but when I visited Constantinople, I found three hundred Jews, who had returned from Jerusalem, praying for the success of my mission. The Pope has used every means in his power to prevent me from preaching the Gospel to the Roman Catholics, and a bull has been issued by my dear friend Pope Leo XI. forbidding any one to converse with me. I also issued a bull, commencing with these words, 'We, Joseph Wolff, Missionary of the Lord of Hosts, do make our bull, and command all our good Catholics not to pay any attention to the bull of the Pope.' This had the desired effect; my house was crowded with Catholics, and the Roman Catholic archbishop, residing upon Mount Lebanon, forwarded my views, and received a number of copies of the New Testament, which he distributed among his flock.

"When I left Jerusalem, I went to Antioch, and from thence to Aleppo, where I arrived three days before the great earthquake.—There I opened my mission, and while conversing with the Jews about the truths of the Gospel, the earth trembled under my feet. I was invited by them to sleep in their houses of stone, but I preferred sleeping in the open air; in the morning the shocks under the earth were terrific, and the howlings under ground appeared to me like the wailings of lost spirits in hell. The shock lasted about two minutes, and in that short period, all the houses, in one of which I had been invited to sleep, and about 60,000 souls, were buried in the bowels of the earth. The blood gushed from the open spaces, and deluged the ground upon which I stood. This was an awful moment, and I exhorted the few Jews by whom I was surrounded, to bow their knees with me in prayer."

On Sunday last fifty-seven persons, (twenty-five men and thirty-two women,) late Roman Catholics, recanted the errors of Popery, and conformed to the Protestant church in Cavan,—making in the short space of ten weeks, the extraordinary number of two hundred and fifty-two converts in that town alone.—*Dublin Correspondent.*